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JAMES OWLES, PRES.
25¢

INTRO 475 NOW!

A PLAGUE ON BOTH THEIR HOUSES

At 2:25 AM, Sunday Oct. 3, GAA Municipal Chairman Mark Rubin and five of his Commando Squad were arrested for refusing to leave the lobby of the apartment building housing the city councilman holding up action on Intro 475—the gay civil rights bill. Shortly thereafter, as the crowd dispersed, gays walking eastward were clubbed by cops on that side of the building, one requiring hospitalization and another arrested.

70 E. 10th St. is a very fancy apartment house with very fancy rents. Tenant Saul Sharison can afford the fancy rent because he gets an extra $5000 a year of taxpayers' money as chairman of the City Council's General Welfare Committee, WHICH HASN'T MET IN 2 YEARS. This is the committee which is imprisoning Intro 475--the bill that would make it illegal to discriminate against homosexuals in employment, housing, and public accommodations in New York City.

GAA has been trying to get public hearings on this bill for 9 months. Dozens of people have spent themselves to exhaustion. 9 GAAers were previously arrested, thous-

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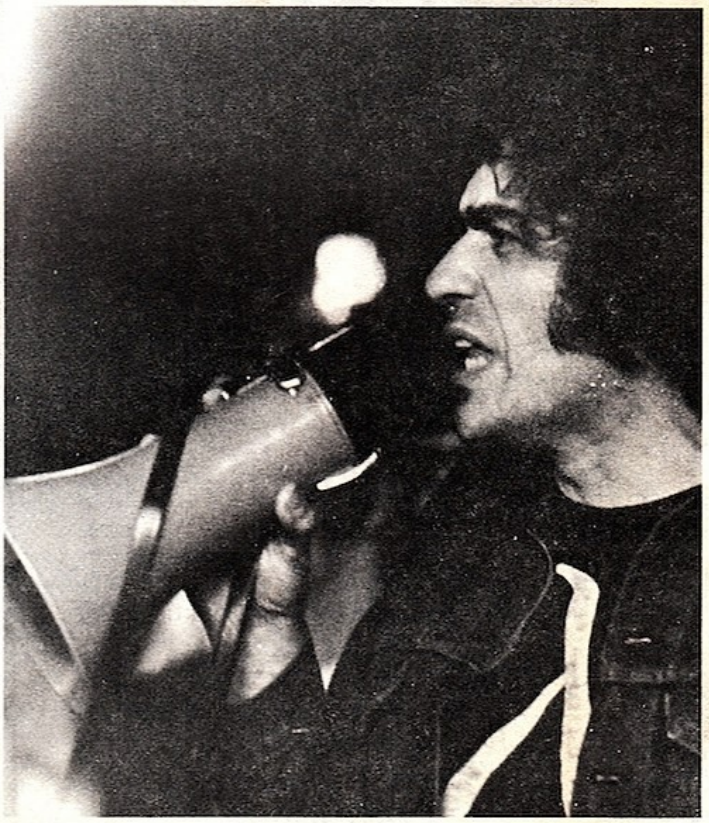

Frank Conner

Mark Rubin explains action to neighbors

INTRO 475 (Continued)

ands of petitions have been signed—in order to get action on Intro 475. All to no avail. Sharison has not seen fit to announce public hearings on this bill because his boss, Council Majority Leader Thomas Cuite, doesn't want hearings on the bill. He doesn't believe in civil rights for homosexuals, and it's Cuite who pays Sharison his $5000 extra—our $5000.

On Sept. 18th, GAA sent a letter to Cuite and Sharison (see page 4) giving them until Sept. 30 to announce a date for public hearings. Sharison's reply to Mark Rubin over the telephone the day of the deadline was: "I don't take any shit." The night of Sept. 30, GAA cut its general meeting short and marched over to Sharison's apartment house. At approximately 10 PM hundreds of GAAers entered the plush lobby and began a very angry demonstration loudly insisting: "We want Sharison!" Within minutes the lobby was filled with police, tenants, GAAers and media.

Shortly thereafter Mark Rubin announced: "We're here to protest the non-action of a non-councilman...Sharison isn't here...but we'll be back Saturday night and Sharison had better be here or we'll have his ass... We don't like being here...we're human beings...we're meant for love, for freedom... we're here to embarrass hell out of Sharison..." The demonstration then moved out to the street and a protest march continued around the block.

The following Saturday heavy leafletting took place in Greenwich Village explaining the action planned that evening and asking for participants. Mark Rubin phoned Lindsay aide Ronnie Eldridge in the morning to say that unless Lindsay intervened on behalf of the bill, GAA might not be able to prevent a riot. Result--zilch.

At 1:00 AM, Sunday morning, GAA concluded its regular Saturday night dance at the Firehouse and a crowd of 1000 people in unusually high spirits, possibly owing to excitement and a bit of fear, marched over to Sharison's once again. This time the building was completely barricaded and a great number of police stood guard.

Immediately a running confrontation began between demonstrators in front of the barricades and the cops behind them. "We want Sharison," chanted the gays and "Justice," as they surged forward. Up went the clubs. As those in front attempted to get through down went the clubs—on heads, necks, crotches, backs.

At 2:00 AM, six GAAers led by Mark Rubin were invited to enter the lobby to meet with Frank Mermi, a representative from Lindsay's office. The meeting proved unsatisfactory. Sharison never materialized and although Mermi was said to have contacted the Mayor's office, the aide refused to disclose what, if anything, had transpired.

GAA will continue demonstrating until the city recognizes that homosexuals are human beings entitled to human rights.

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Letter to City Council

In an effort to impress upon the City Council the seriousness with which GAA and the gay community view the procrastination over Intro 475, the gay rights bill, the following letter was sent on September 18:

Dear Councilmen Cuite and Sharison:

In January, 1971, Intro #475 was introduced into the Council and was referred to the General Welfare Committee.

In order to acquaint the City Council with the importance of the bill, members of the Gay Activists Alliance spoke with all but one or two Councilmen. On May 13, 1971, the Mayor indicated his support for it. On June 13, 1971, Mr. Edward Morrison, his aide, asked specifically for hearings on the bill and for its passage. The New York City Commission on Human Rights also urged passage of the bill. City Council President Sanford Garelick, Commissioner Jerome Kretchmer, and Burough President Percy Sutton strongly support Intro #475.

Despite the fact that they are, except in the case of voting power, denied the opportunity to share in the processes of government, eight hundred thousand homosexual New Yorkers have turned to a City Council that can claim not a single known gay member to guarantee them their basic civl rights.

The Gay Activists Alliance has solicited support for the bill from religious, civic, political, and educational leaders and organizations. We have leafleted throughout the city and are presently conducting a petition drive which indicates a large and widespread public support for the bill. We have done everything that is possible to demonstrate a need for this bill and a broad base of public support for it. We know that more than half of the City Council definitely favors its passage.

In June, in the face of the risk of arrest and physical hurt, we held a demonstration at City Hall because there had been no movement on Intro #475. This sort of demonstration is not fun. There are other things we would prefer to do with our time, but we had no other way to react to a government that refused to respond to us with the same

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CITY COUNCIL (Continued)

commitment to the democratic processes of government that we had shown in all of our previous work on the bill.

We realize that these same democratic processes can be very slow. We are also aware that the City Council does not usually concern itself with bills that originate within it. We realize that the question of homosexual civil rights is not of burning interest to many members of the City Council, yourselves included. At the same time, we know that every day a huge minority of this city's citizens live without any protection of their basic civil rights. Every day qualified women and men are denied employment, or lose employment because they are gay. Every day, women and men are unable to obtain housing, or lose housing, because they are gay. Every day, women and men suffer the indignity and insult of not being served in places of public accomodation because they are gay. We cannot allow ourselves to permit the continuation of this undemocratic, un-American unhuman condition.

Recently, in Attica, we have seen a demonstration of what occurs when human beings are forced into desperate action through the failure of government to respond to their needs, and their demands to be heard. It is the role of a democratic government to prevent such tragedies through the sensitive use of the power it has derived from the people. We therefore no longer request, but demand that a date for the hearings on Intro #475 in the General Welfare Committee be announced no later than September 30, 1971, and that the hearings themselves occur no later than October 29, 1971.

We have tried, through the use of peaceful, reasonable, "approved" techniques to petition the government. The denial of our rights and needs by a portion of the government of that same city that profits so greatly through our participation in its economic, cultural, social, and political fabric, has moved us to the point where we are willing to take the full power of our anger and frustration into the streets. The responsibility for the results of these actions will lie firmly on the hearts and heads of those elected representatives who have ignored our call for civil rights protection for homosexuals.

We urge you to help restore our faith in the democratic process by allowing us to be a part of it. The hearings on Intro #475 should not be held as a favor or a concession to us, but on the firm acknowledgment of our basic "inalienable" rights of life, liberty, and the pursuit of happiness, and on the democratic concept that government exists to guarantee to all of its citizens these rights.

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GAY COUNSELING SERVICE

A new service, by and for gay people, offering various kinds of individual and group counseling has recently formed with offices at Calvary Episcopal Church, 61 Gramercy Park North. The mailing address is: GC, 149 East 60th Street, #5F, New York 10022.

Hours for initial interviews are 6-10 p.m. Tuesday-Friday at Calvary Episcopal Church. Fees will be a sliding scale relative to ability to pay. There will be no charge for the first visit.

Gay Counseling would like to hear from counselors interested in cooperating with them. Jay Siegelaub and Rod Parke, both of GAA, can furnish additional information to anyone interested.

A NATURAL UP

By Phil Katz

I was maced in Hauppauge, mixed it up with hard hats over hot pastrami on rye at Clancy's Bar and Grill, kissed another man on Third Avenue in the rush hour, shouted "Gay Power" and "Justice" nonstop from the Firehouse to City Hall and marched, demonstrated and confronted almost weekly since joining GAA six months ago. But none of it proved as dramatic, exciting, moving, soul-satisfying, heart-warming or morally uplifting—and I don't throw adjectives around loosely—as the simple act of going around Greenwich Village, on Saturday afternoon, September 18th, getting people to sign petitions supporting Intro 475, the "Gay Rights" bill currently languishing in City Council. We were out there, a scant half-dozen or so of us, as part of the current drive by GAA's Municipal Committee to get City Council Majority Leader Thomas Cuite to bring the bill, which would make it illegal to discriminate against homosexuals in employment, housing, and public accommodations in New York City, before the City Council to be voted on and, hopefully, passed, this fall.

As the day wore on I got more and more nervy. When a group of young straights turned me down smirkingly I shouted after them, "Have you got something against civil rights?" Yeah, they answered. I chased them up the block. "Don't you believe a person is entitled to have a job if he's the most qualified?" Not if he's a queer, etc., etc. The confrontation and a few more like it got me no signatures for gay liberation. But it sure as hell did something for my liberation.

Now I'm basically a timid person. I find it difficult to ask a stranger how to get to Nevins Street on the IRT. Could I really stand there on the sidewalk with my face hanging out stopping elderly women and hippies and guys with thin lips and tattoos on their arms and groups of swaggering teen-agers and couples from Scarsdale down for the art show? I could and I did and it was great. Not that everybody signed. A priest brushed me off, so did quite a few longhairs, Lots of people, of every race, age, and sexual persuasion, by the way, kept going. But that wasn't the story. The story was that most people, from 13-year-olds to Medicares --locals, foreign, gay and straight--were sympathetic, signed, and in many cases wished us luck.

Some needed a little prodding. "Excuse me," I addressed a pair of young males obviously gay, "would you care to sign a petition supporting the gay rights bill in City Council?" One said no. The other paused and said they already signed, an obvious untruth. "Don't be afraid," I improvised. "This isn't the 1950s. Nothing will happen to you. We're just collecting tons of signatures that will help give homosexuals their civil rights. Everybody's supporting us, Lindsay, Bella Abzug, Shirley Chisholm, Ed Koch..." P.S. They signed and told me they'd be at the Firehouse that night for the dance. One man, standing beneath an overhang waiting for the drizzle, which had begun in mid-afternoon, to let up, turned me down. A few minutes and several signatures later, he had a change of heart. Score one for gay liberation. A private cop keeping an eye on the art show signed, and told me he was thinking of becoming gay. I handed him a newsletter and suggested he come to 99 Wooster Street on Thursday night for our general meeting. He said he'd be there.

Several times during the afternoon fellow petitioners rushed over to swap stories and tell me what an "up" they were having.

The most moving episode for me came when I stopped a middle-aged, middle-class-looking couple, replete with spreading middles, the cigar, the permanent, the status jewelry, everything a lot of us deride. Still, they signed eagerly. And as she was signing, the woman shook her head and remarked to nobody in particular, "Imagine having to petition for your civil rights."

N.O.W. Relating to Lesbians

In a dramatic reversal of their official policy of silence, the National Organization of Women (N.O.W.)--the largest women's rights organization in the country--came out with a strong resolution supporting lesbianism, during N.O.W.'s annual national conference in Los Angeles on September 11.

Militantly denouncing the social oppression of gay women, the resolution enumerates the particular injustices lesbians suffer beyond those common to all women--"the additional social, economic, legal, and psychological abuse..., the discrimination in education and employment..., the prejudice in the courts. Not only is she assumed to be unstable or sick or immoral, but because she defines herself independently of men, the lesbian is considered unnatural, incomplete, not quite a woman--as though the essence of womanhood were to be identified with men."

Referring to gay women as "doubly oppressed,"--as women and as homosexuals, the resolution condemns the arguments and fears which had prevented the organization from taking a stand supporting lesbians and their human and civil rights. "...Instead of finding support from their sisters, lesbians discovered that N.O.W. and other liberation groups reflected some of the same prejudices and policies of the sexist society they were striving to change. Lesbians are now telling us that this attitude is no longer acceptable..., their oppression is not only relevant, but an integral part of the women's liberation movement. We are giving notice that we recognize our sisterhood with all women and that we are fighting for every woman's 'sacred right to be her own person.'"

This new expression of support for lesbians is in striking contrast to attitudes expressed by N.O.W. during 1970. At the annual election of officers of the New York Chapter last December, a pro-lesbian resolution was defeated. Moreover, at N.O.W.'s annual national meeting last year, a resolution similar to the one just passed was withdrawn as too controversial. This year's resolution was supported and passed by an overwhelming majority vote and becomes official policy both for the organization as a whole and for its various chapters.

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IS IT A CRIME?

The times they are a-changing, as the song says. Between September 13th and 15th, hearings were conducted by New York State Assemblymen Antonio Olivieri and Stephen Solarz at the City Bar Association, 42 West 44th Street, Manhattan, on the subject of "Crimes Without Victims."

The opening session was devoted to gathering information on homosexuality and the morning's star witness was none other than Judge Mario Procaccino, former City Comptroller and erstwhile mayoralty candidate

Richard C. Wandel

"I think we are finally arriving at the realization that morality can not be enforced or taught by law. What consenting adults do in private should be their choice and their decision."—Olivieri.

whose 1969 campaign against John Lindsay was memorable for its being the most blatantly reactionary, not to mention inept, in the history of New York City politics. ("My heart is as black as yours," said he to a Harlem audience.) That campaign also set a record for the most prodigious amount of public weeping by a public official in memory. Procaccino had no tears, on this occasion, for perpetrators of victimless crimes. "Unnatural sex can never be victimless," he testified. The community was the victim. Even between consenting adults behind closed doors, it would "strike at the woof and warp of the fabric of our community life." He urged that far from repealing them, the sex laws should be strengthened. Reason being that "unnatural" sex is a violation of the Judeo-Christian code.

If Procaccino felt called upon to testify "as a father and an American," another witness, Dr. Pomeroy testified as a psychotherapist. On the staff of the Kinsey Institute from 1943 to 1963 and co-author of several books on homosexuality, Dr. Pomeroy stated that sex laws were "totally out of step with what people do" and if they were enforced 85% of American females and 90% of the males would be in prison. He added that between the ages of 15 and 55, 37% of American males have at least one overt homosexual experience and 50% are at one time or another consciously homosexually aroused. Instead of people asking what makes persons homosexual, the question should be, why isn't everyone. All mammals we know of are bisexual, the doctor asserted.

A propos of the fair employment bill in the legislature, Dr. Pomeroy was asked if a child would follow the lead of a gay teacher and become gay. "No," he answered, and from the audience: "I had a straight teacher and I'm not straight!"

Other witnesses at the hearing included GAA President Jim Owles, who charged that

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Nat'l Gay Summer Swing

Without question, two of the most successful performances to date on behalf of gay liberation were turned in by the National Gay Movement Committee during the summer.

In July, Rich Wandel, Hernan Figuero, and Jack Hoppins covered cities such as Cleveland, Detroit, Columbus, Kalamazoo, Milwaukee, Chicago, Minneapolis, Des Moines, and Indianapolis on their midwestern swing. In August, Morty Manford and Lew Todd drove south covering 5000 miles of territory.

Highlights of the midwestern swing included a meeting with 15 gays in Public Square in Cleveland at 3 a.m., while cops cruised the area. (Columbus is one of many places where police refuse to acknowledge the muggings of gays, and harassment is rampant). The result? Cleveland GAA.

In Chicago, lovers Rich and Hernan walked three miles of Lakefront holding hands and kissing (see photo) when they found gays there apprehensive about public demonstrations of affection. They reported that the Chicago Gay Alliance has rewritten its constitution with a more structured base.

In Columbus, Rich, Hernan, and Jack

Morty & Lew with Southern Beauty

joined a demonstration picketing the State Capital. They felt that throughout the midwest gays are getting it together and forming more active, militant, and structured groups. Although they found the bar scene more relaxed, probably due to private gay ownership, there was a serious problem of police harassment and non-protection of gays. All three returned to New York encouraged by the signs of gay unity and warmed by the hospitality they had been shown by their gay brothers and sisters in the midwest.

On the southern swing, Lew and Morty met with people planning a gay courtyard in the French Quarter of New Orleans. The plan calls for apartments and shops in a kind of communal environment. By the time they had left town, a gay liberation group, which will probably become a GAA-type organization, had been added to the blueprint. There's a good chance another group will get under way shortly in Baton Rouge as well.

Morty and Lew got it together in Miami, too, a town where police infiltrate gay bars posing as homosexuals in order to entrap persons seeking companionship. But the town bigots are about to learn the meaning of gay power. GAA is coming to Miami. In Gainesville and Tallahassee, Morty and Lew encouraged some local groups to become one-issue organizations, and in Tampa they met with a gay church group, and found strong interest in starting a gay activist group there. They gave a strong political speech in Nashville to some forty or fifty people on the subject of confrontations. Out of it emerged a new group, which will likely ally itself with GAA.

A whole lot of great beginnings then. Still, Lew and Morty came away with some very mixed feelings. While they found their southern sisters and brothers hospitable, warm and kind, they were saddened by the extent of their oppression which caused feelings of shame, a tendency to play a double-life role, and a fear amounting to paranoia. There's a high incidence of gays kidnapped, beaten, and raped in many places. In Memphis, police entrap homosexuals, and churches and newspapers are virulently antigay. Homosexuals in Memphis are so brainwashed they refer to themselves as queer degenerates and refuse to talk to gay lib people.

But by and large the GAAers on both swings found the overall situation somewhat better in the bigger cities, though discrimination and police harassment are universal. They're convinced that liberation has got to start in the major population centers of the U.S. if it's to generate a tide that will carry everyone.

Before they returned home, Lew and Morty made an unscheduled stop in Washington, D.C. to visit Washington-GAA and lobby, as individuals, for gay rights. They met with aides of New York Senators Javits and Buckley and Representatives Abzug, Chisholm, Halpern and Ryan, and got unanimous agreement that something should be done in favor of gay liberation. Ryan's office promised that the Congressman would submit a bill to amend the Civil Rights Act of 1964 to include sexual orientation.

Richard C. Wandel

Hernan & Rich on Chicago's Lakefront

Morty and Lew consider it important that gay people drop in at their Congressman's office when in Washington and say, "Hello, I'm one of your homosexual constituents and I'm interested in learning what you're doing to introduce legislation to guarantee me my rights."

D.O.B. Reorganizes

The New York Daughters of Bilitis ratified a new constitution and by-laws on August 1, changing the organization from a traditional president - vice-president hierachy—under which members complained that most of the responsibility and work devolved on very few women—to a system of co-chairwomen and collectives.

Three co-chairwomen, Rose Jordan, Lyn Kupferman, and Martha Jane Steffen, replace the president. Two agenda co-chairwomen, will conduct meetings.

A new membership policy has been instituted, with dues based on income. All members are expected to work in at least one collective. Major decisions must be approved by the vote of the membership present at a Thursday meeting.

Forced to vacate their loft headquarters at 141 Prince Street by the end of October, DOB voted on September 23 to enter into negotiations for a larger space. At GAA's invitation, they planned to hold their general meetings in the Firehouse if they failed to get new space in time.

ACTIONS & REACTIONS

By Frank Conner

I have a hero. His name is Manuel Giro, and he is a successful Spanish industrialist in his mid-sixties. He likes people. Everybody I know in Barcelona respects him deeply because he meets all the challenges--the small daily ones as well as the big ones--directly, but with grace.

At one time or another, Manuel Giro has raced just about everything you can stuff a gasoline engine into: sports cars, airplanes, powerboats, motorcycles. When he turned sixty, he stopped racing, and that was not a decision lightly taken. He said to me, "Frank, I am no longer entire, for to be entire I must race." Machismo? No, he just thinks that people develop their best qualities while reaching for something difficult to attain--something with a heavy pricetag.

Peace of mind has a price. That price is a constant readiness to lay it all on the line--a readiness to meet the challenges of this unpredictable world. Without meeting some challenges head on, you forget just how tough a challenge you can overcome. Without sometimes stretching their abilities and determination so as to meet tough challenges, people quickly begin to shrink. The person who seeks a guarantee of safe passage through life is asking for misery. To me, these are not just vague and general thoughts. For a long time it was my sole means of survival. Then I forgot them for a while and almost met with disaster. GAA has reminded me of them again.

The Establishment's propaganda program of values and beliefs reached its greatest effectiveness in the rural south, and as a naive southern youth I absorbed it all verbatim. Then I got caught between the gears of the Establishment's machinery, so I reacted North Georgia style, whereupon the Army locked me up in their psycho ward. There they experimented upon me with a new type of tranquilizer drug to see what it would do to me over a period of time. What it did was to destroy completely my remaining confidence in myself as a human being.

When they released me, I considered myself utterly worthless as a person, and I had indescribable feelings of guilt about my latent homosexuality. The effects lingered on--until last year I was unable to relate emotionally to another human being; and walking a public sidewalk was sheer torture.

The drug had left me with a deep fear of

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Aversion Therapy

By Phil Katz

Aversion Therapy: a form of psychiatric treatment, the purpose of which is to attempt to convert active homosexuals into functioning heterosexuals by means of associating pain with the homosexual experience and pleasure with the heterosexual experience in the patient's mind.

The following interview is with a homosexual who recently underwent aversion therapy.

Q. I'd like to start by asking you if you were unhappy as a homosexual.

A. No, it wasn't me who was unhappy with my being gay.

Q. Somebody else was?

A. My parents, expecially my father. It was his dream that some day I'd take over the family business. He couldn't stand the thought of a gay Board Chairman of Kantor's Famous Knockwurst, Inc.

Q. So what did your parents do about it?

A. Well, they tried several approaches. The first was to fix me up with blind dates.

Q. And you went?

A. I had to. If I didn't go on the blind date on Friday night they wouldn't give me the keys to the family car on Saturday night, which left me no way to get to the baths.

Q. Needless to say the blind dates didn't work out.

A. Well, no, because my dates would always cruise the same numbers I did.

Q. What else did your parents try?

A. Well, they used to leave sexy books around to arouse me. Like Fanny Hill and Henry Miller. Boy, those straights were dull.

Q. And still they didn't give up?

A. No, they finally sent me to this psychiatrist. I told them I wouldn't go and they said if I didn't, they'd disown me. Considering the recession and all, I decided I'd rather be owned, even if it meant going to a shrink.

Q. How did that work out?

A. Terrible. I could hardly understand a word he was saying.

Q. Too technical?

A. Hell no, he stuttered.

Q. I see. Well can you give me the gist of his approach?

A. Well, he began with hormone injections.

Q. Did they work?

A. Did they ever! I was out cruising all day. Anyhow, he was charging $60 an hour and my parents were pissed off because they didn't feel they were getting their money's worth and they finally told the shrink that if he didn't get results soon they'd fire him. That's when he started me on aversion therapy.

Q. What was it like?

A. It was like this. The doctor would strap wire to my balls which he connected to an electric socket. Then he'd bring in these gorgeous guys, out-of-work actors and models, I think Office Temporaries sent them over. Anyhow, they'd strip nude and stand right in front of me playing with themselves. As soon as I started getting a hard-on--zap--the shrink would turn on the current. And my balls would go zing zing-g-g!!! It hurt like hell.

Q. Then what?

A. Then he'd bring in hustlers from 42nd Street. They needed the money since the recent clean-up campaign. They would strip and gesture while the shrink played Ella Fitzgerald and Tschaikowsky records. He'd established they were my favorites.

Q. I see. And how long did you undergo this therapy?

A. Five and a half months. I remember exactly because I went to my first session right after New Year's, which I spent at the baths. And I quit in June right before Gay Pride Week.

Q. Did the aversion therapy change you?

A. Very much.

Q. You mean you've gone straight?

A. No.

Q. What then?

A. Well, now I can't get a hard-on unless my balls are plugged into an electric socket. Also I hate Tschaikowsky and Ella Fitzgerald.

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FIREHOUSE FLICK-FLOCKERS

By Bill Apple

Where else but at a Firehouse flick can you hear cries of "Fuck Streisand" as Judy Garland belts out a heavy number? Or where else shouts of "Right on, Rose" as Bette Dayis trashes Joan Crawford across the silver, cinemascope screen?

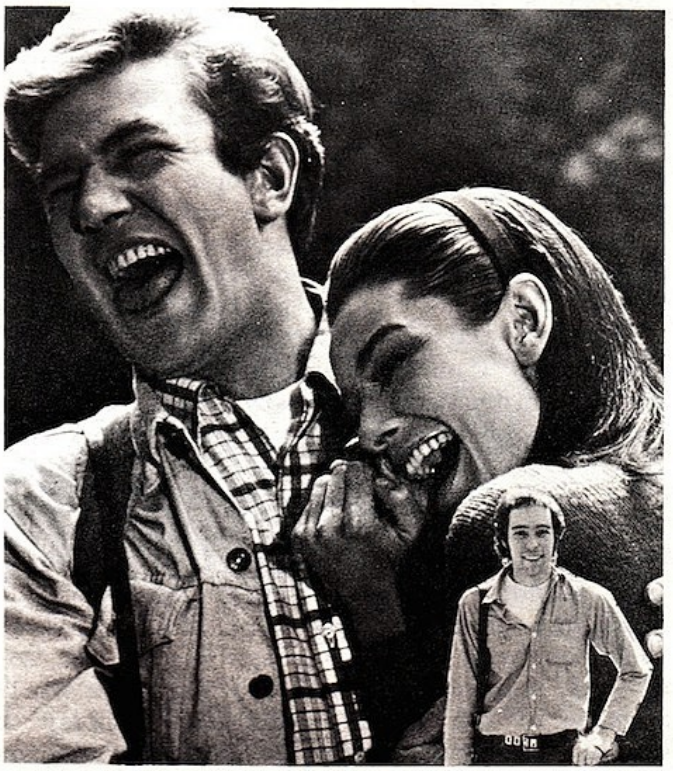
Since "The Fearless Vampire Killers" was first shown last May, the Friday night movies have almost become an institution at the GAA Firehouse with a following steadily growing each week. The ads on the Voice's back page are attracting even more people, although many who come are GAA members, including the officers. Vito Russo, Chairman of the Film Subcommittee felt that "the officers find films are the only way they can relax," pointing out that they can "come in and sit down for a movie" whereas at a dance they are often kept quite busy.

Vito as head of the committee has unique qualifications--he holds a Masters in film from N.Y.U. and has written film criticism for the magazine, After Dark. And while he has very definite views about the medium, the feature length films scheduled for showing are selected by his committee which often receives suggestions from individual GAA members.

The film program as it was set up intends to foster a sense of gay consciousness and a decent alternative to the bars for gay people. Vito noted that in an audience of straights, gay people often can't feel free to be themselves, and the movies are low cost, too. Once a month Vito also tries to show a program of commercial films dealing with homosexuality--"even if they're oppressive. There is no commercial film I know that doesn't oppress gays." Vito reasoned that such programs can help in "understanding the mentality of these films."

The committee will also produce 16 millimeter films in the future. In fact, story conferences have already been planned to discuss the possibility of a short political documentary on gay lib or perhaps, after that, some fiction. "Maybe a series, like a situation comedy--you know like 'The honeymooners' except dealing with gay people," Vito said enthusiastically.

The commercial films which are rented cost anywhere from $25 to $350 depending on their popularity and currentness so that not all films are available to the committee. Films that Vito would personally like to show but are inaccessible include "The Boys in the Band" and "Roxie Hart"—Ginger Rogers in a biting courtroom satire of the 1920's.



Vito with friends

Films are scheduled three months in advance, and the committee hopes in the future to show groups of films according to their particular genre, for example, a history of westerns or even a history of gay erotica--"It's all a matter of availability in 16 millimeter," Vito said. "We program to meet the needs of everyone."

Vito made some interesting observations about the Firehouse audiences. "Every film I've shown I had seen before with a straight audience. It's a new experience watching a gay audience reaction. They pick up on things that straight audiences miss--an innuendo, the direction, the way a scene is played. It also seems like gay audiences are always pulling for the underdog, which may have

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FIREHOUSE FLICKS 8 pm

OCT. 8—TWO FOR THE ROAD, Audrey Hepburn & Albert Finney. Color. Cinemascope.
OCT. 15—RACHEL RACHEL, Joanne Woodward.
OCT. 22—BILLY BUDD, Terance Stamp. FATAL GLASS OF BEER, W. C. Fields.
OCT. 29—HALOWEEN SPECIAL——Village of the Damned and Night of the Living Dead.
NOV. 5—WHO'S AFRAID OF VIRGINIA WOOLF? Elizabeth Taylor and Richard Burton.
NOV. 12—KILLING OF SISTER GEORGE.

every living human being, but my shattered ego could not then survive that realization, so I told myself instead that I hated everybody.

Somehow I got myself a job. Then, since I had nothing left to lose but my life, I spent my spare time engaging in the wild sports: skydiving, cavediving, and motorcycle racing. I toted pistols most of the time, just aching for trouble.

Because I have always been a timid, fearful individual, that lifestyle cost me heavily; I lived constantly with fear. But that lifestyle also paid off for me. While in company with the others whose devils drove them to touch the edge, I learned something about sorting out the real from the bullshit, and I met some magnificent people along the way. I became formidable, and was able to build a wall between me and the society I feared so greatly. I gained a small measure of the self-respect that I needed so desperately--not enough to ease the agonies of guilt, but enough so that I could survive.

Six years ago, I took stock of myself. Unaccountably, I was still alive--an eventuality I had not planned for. I decided that I had proven to myself everything that needed proving. Now it was time to quit that foolishness and live easy, like my neighbors. So I laid my Thompson gun on The Law, and I gave away my pistols. I sold my roadracing motorcycle and bought a street machine. I waded into the management game and became a part of The Establishment that I had admired for so long.

It was the worst mistake I ever made. I was trying to reach a set of standardized goals that The Establishment had decreed as right and proper, but those goals had no real value for me. Neither power nor wealth interested me particularly, and to get them I would have to develop the character traits that Business worships and I despise. I could not fit myself into the social whirl, or get turned on to a heterosexual love life. I became deeply depressed.

Having learned how much easier it was not to risk my life, I became increasingly less willing to risk anything at all. Like the bird that flies in ever-decreasing circles until it disappears up its own asshole, I--who had been wild and free and no man's servant--now found myself doing everything I could to maintain the status quo, shaking in my shoes for fear that I would displease the company president.

I had started on a downer--a downer that grew worse with every passing day--a downer that lasted five and a half years. My state of mind deteriorated until, last year, I was back where I had started from when they released me from the psycho ward. I decided to commit suicide.

Then, at the last minute, somebody turned me on to LSD. I used it for a while, and that was my salvation. It enabled me to face my fears honestly, for the first time. It also enabled me to see that mass-production morals are ridiculous in a world filled with different kinds of people who have different kinds of needs; that rather than commit suicide I should accept myself as an active homosexual and tell The Establishment to get fucked; that I have the same right to walk the sidewalks as any other person; and that as a human being I have the right to be happy. After that, things improved. The last six months have been good ones--the only good ones that I have ever known.

Recently I joined GAA. Just going to the Firehouse and associating with gays who like themselves has helped me a great deal. But from the first I sensed that GAA held something even more important for me, and I could not find the key. The general meetings were not particularly impressive: they consisted of a motley collection of people who sat on folding chairs and wrangled endlessly about issues that I didn't understand. Some of the viewpoints expressed in those meetings struck me as being hasty, or shallow, or even partisanly selfish. I wondered why my intuition was telling me that there was something very special about GAA.

And then--ever so gradually--I began to understand the significant feature of GAA as an organization. Since public demonstrations are the primary means whereby GAA carries out its policies, I watched to see how the organization would pressure me--whether blantantly or subtly--to join in those actions, but nobody did. Although videotapes of previous actions are shown periodically, I have never heard the members themselves reminiscing about those actions at the Firehouse; apparently that is not the thing to do. The prevailing GAA approach seems to be that if you are willing and able to take part in actions, then naturally you will do so; if not, then you won't.

It was strictly up to me to decide how actively I wanted to participate in GAA's affairs. Well, I didn't want to participate

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FIREHOUSE MUSICALE

By John Maiscott

When I entered the Firehouse for GAA's benefit concert last Sunday, September 26, I really didn't expect much. My motivation for going was simply a very empty Sunday afternoon resulting from a dissolving relationship. So I took a chair on the outskirts of the semicircle that comprised the 150 or so in the audience, and waited for something to fill the time.

As the singers filed out onto the center clearing that comprised the stage, it began to seem very strange to me that a concert would be presented in the Firehouse at all. This choir was dressed in very colorful but informal garb--no uniforms, no robes. The audience was a motley assortment of ties and jeans. And, instead of crystal chandeliers and thick carpeting, the setting was brick, concrete, and a gradually warping mural--all fine for meetings and dances, but somehow very unconcerty.

Then they started to sing--four psalms by Gomolka. I was startled by the fullness and clarity of the sound. I still don't know why, but that same hall that provides so many sound problems at meetings was acoustically perfect for a concert.

And then it struck me how utterly beautiful the music was. Instead of hindering the enjoyment of the music, the Firehouse setting helped, by eliminating the ritualistic clutter that usually surrounds concert performances. The music alone was important, and the performance of the various works was excellent. So it came as no surprise that at the end of the first piece the applause was not merely polite or obligatory, but loud, long, enthusiastic. And the enthusiasm did not waver at any time during the nearly three hours of the concert.

The continued enjoyment was due not merely to the professionalism of the performers, but also to the outstanding variety of works chosen. The first half of the program included Renaissance religious music, a Prokofiev sonata, and "A groupe of rounds ande catches from the 16th century" (e.g., "Maid Mary...having broke the handle of her broom and hearing that man John had a long stick would fitt it desir'd him to put it in for her"). The second half was comprised of works by Richard Strauss, Brahms, and contemporary pieces by Joseph Fennimore and Herbert Woodward Martin.

The concert of course did nothing to help my shaky relationship, nor did it provide a magical transformation of my mood. Nonetheless, I was most impressed. I only hope there will be more events like this in the future.

RETURN OF THE STREET FAIR

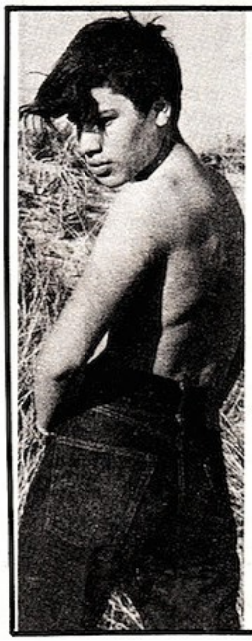
By popular demand, one of the highlights of last June's Gay Pride Week is being restaged. On Sunday, October 31, a fall edition of the Gay Street Fair will fill the block in front of GAA's Firehouse (Wooster between Spring and Prince Streets) with music, game booths, food stands and examples of arts and crafts, all provided by members of New York's gay community.

According to Hal Offen, who is organizing the event under the aegis of the Community Relations Committee, the emphasis will be on fun and the celebration of gay pride. Greater participation by local gay organizations, particularly college groups, is anticipated.

The committee sees Oct. 29-31 as a sort of Gay Pride Weekend, a miniature of June's festivities. On Friday evening, the 29, GAA's film program will feature "Night of the Living Dead." On the following evening, a Halloween Costume Ball fills the Firehouse. It all culminates with the street fair on Sunday, scheduled to begin at 1 p.m.

If you or your group wish to participate in the project, contact Hal Offen at 295-7345.

SAY YOU SAW IT ADVERTISED
IN THE GAY ACTIVIST



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MODEL: PHILIP CRUZ

IS IT A CRIME? (Continued)
the sodomy law was a violation of the 1st amendment right to assembly, the 1st amendment separation of church and state, the 4th amendment right to be secure in your person, the 14th amendment right of equal protection under the law--because the sodomy law is selectively enforced--and a violation of the 9th amendment which guarantees that rights not enumerated in the Constitution belong to the people. Owles cited a Supreme Court decision written by Arthur Goldberg which interpreted these unenumerated rights to include sexuality.

Jim Zais of Buffalo Mattachine and political science professor at the University of Buffalo said repeal of the sodomy laws should be supported not only by gays but by anyone concerned with law and order, because police harassing homosexuals have less time to go after perpetrators of crimes with victims. Repeal should be supported by people concerned with respect for law, because the sodomy law is unenforceable and lessens respect for law

Arthur Bell, author of "Dancing the Gay Lib Blues" and Village Voice writer addressed his remarks to the "after-hours bar sex scene." He testified that "many numbers of male homosexuals...need an impersonal sex outlet...there are no legitimate places where (they) can go to get this release. So (they have to) frequent the syndicate bars or the trucks...I'd like to see the day when a homosexual can get himself a liquor license for a place that he can honestly say will cater to the homosexual trade. I'd like to see the closing bar hours thrown out the window...Let's revamp the law and get rid of the drek that's exploiting us."

City official after official testified that sodomy repeal would mean less congestion in prison and courts, less police corruption and more freedom for police to concentrate on crime.

The second day of hearings concerned the legalization of prostitution and the final session was devoted to gambling. Following the hearings, Co-chairmen Olivieri and Solarz announced they would submit legislation at the next session of the State Assembly "decriminalizing" prostitution and gambling and would propose laws that would bar discrimination against homosexuals and reform current statutes against consentual sodomy.

THE 'STOCKADE'

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CHAIN OF EVENTS

MON:	HALF-PRICE TO ALL RECOGNIZED CLUBS* 8 to 9 PM. (*show GAA card)
TUES:	CHUCK WAGON BUFFET & PRIZES EVERY HOUR. 8 to 12 PM.
WED:	MOVIE NIGHT 9:45 PM.
THURS:	WHEELS NIGHT.
FRI:	HAPPY HUNTING!
SAT:	SPECIAL PRICES UNTIL 8 PM.
SUN:	FREE BUFFET 9 PM.

GROUP DINNERS ARRANGED BY PHONE RESERVATION

FLICKS (Continued)
something to do with our own persecution as homosexuals.

As for gay favorites like Judy Garland, Vito believed that her gay popularity was because "she was an outcast. So many gay people flocked to watch her suffer, to identify with her struggle through a life of pills, booze, divorces, all that shit--but everytime she sang, she lifted up her arms and became an angel. Gays identify with people who are sinking for the third time," he said.

Then there's the "glamour number"--Grable and Hayworth, Vito commented. And people like Bette Davis who are "not 'real' but caricatures of themselves, above the crowd, above the mainstream of life, totally unreal. It has changed with the new political cousciousness. There is no need now for idol and star worship."

The film subcommittee is proud of its two professional RCA projectors and its new, twenty-foot long, $300 ("it'll pay for itself") cinemascope screen. Such well-known movies as "The Killing of Sister George" and "Who's Afraid of Virginia Woolf?" are scheduled for the near future as well as a winter, all night film festival with four or five feature films, "singalongs with the bouncing ball," shorts, and food.

REACTIONS (Continued)

in demonstrations at all; the whole business sounded scarey to me. You have to judge things based on your own experience, and my only experience to which I could remotely relate GAA actions was a very unpleasant riot that took place a long time ago. I really did not want to repeat that experience again on a once-a-month basis with GAA. The thought of it turned my mouth dry.

But the Qu'ran says, "...and if ye mingle your affairs with theirs, then they are your brothers..." I have been a loner all my life, and the words "brother" and "sister" have warm and special meanings for me. Yet here was I, faced with the opportunity to think of a whole group of people as my brothers and my sisters. And for the first time in six years, I began to ask myself, "Who am I; what do I dare?" I was coming to life again!

The Suffolk County actions took place, so I went along. Nothing bad happened to me. Like everybody else with a vivid imagination, I found that the realities--though at times very heavy--still were far less scarey than the eventualities I had previously dreamed up. At other times, in other places, I have seen people (me included) get uptight and react really badly, so I understand clearly that there is always the element of danger at any action. But now I have gained specific experiences from which to extrapolate future probabilities, rather than wild conjecture alone.

I am still a timid, fearful person. I learned that many others in GAA will dare far more than I. But the simple fact of being there was of tremendous importance to me. I found that by demanding in person that The Establishment develop some respect for me, I was hastening tremendously the growth of my own self-respect.

Carl Brodman is a gay brother who is blind. He is very lonely and would like to meet or talk with other gays. The Lighthouse will not furnish readers for gay literature or news and anyone who might volunteer some time would be most welcome. Carl is able to get around the city easily and can be reached at YU 809367.

FOR YOUR HEALTH AND PLEASURE

NOW... BATHS IN 14 CITIES

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76 4th Street
Atlanta, Georgia
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THE CLUB LAGRANGE
4 LaGrange St.
Boston, Massachusetts
617-338-8952

AMHERST CLUB
44 Almeda St.
Buffalo, New York
716-835-6711

THE CLUB CAMDEN
1498 Broadway
Camden, New Jersey
609-964-0095

THE CLUB ST. LOUIS
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St. Louis, Missouri
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THE CLUB BATHS
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New York, N.Y.
(212) 673-3283

THE CLUB
609 N. La Salle St.
Chicago, Illinois
312-337-0080

THE CLUB STEAM BATH
1448 W. 32nd St.
Cleveland, Ohio
216-961-2727

THE CLUB STEAM BATH
902 Jefferson Ave.
Toledo, Ohio
419-246-3391

CLUB FAYETTE HEALTH SPA
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Hammond, Indiana
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THE CLUB EAST II
20 "O" St., S.E.
Washington, D.C.
(202) 547-9631

THE CLUB NEW ORLEANS
515 Toulouse Ave.
New Orleans, Louisiana
(504) 581-2402

THE CLUB NORTH
49 Broadway
Newark, New Jersey
201-484-4848

JOINING GAA

In order to become a member of GAA, you must attend three general meetings within a six-week period, one meeting of two committees, and one orientation session. After fulfilling these requirements, you become a member on payment to the membership secretary of an entrance fee of one dollar. Members are expected to remain active on a steady basis in at least one committee.

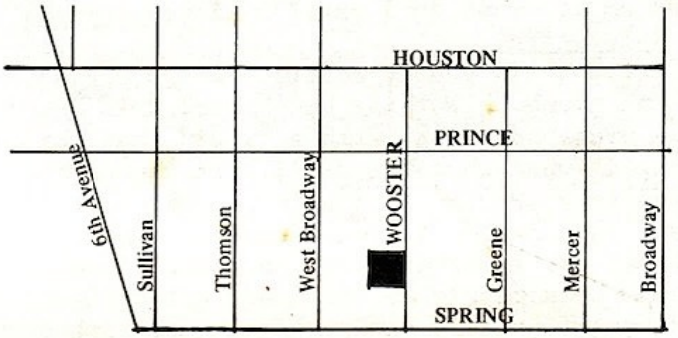
If you are curious about GAA but have no close friends in the Alliance, you will find the orientation session an opportunity for beginning friendships with GAA members and other new people.

GAA FIREHOUSE

99 WOOSTER ST.

SUBWAYS:

Seventh Ave.	IRT	No. 1	HOUSTON ST.	(Local)
Eighth Ave.	IND	AA/E	SPRING ST.	(Local)
Sixth Ave.	IND	D/F	B'WAY/LAFAYETTE	
Broadway	BMT	RR	PRINCE ST.	(Local)
Lexington Ave.	IRT	No. 6	SPRING ST.	(Local)



new york city gay groups -

AMERICAN ORTHODOX CHURCH: Services & Socials, Sun 2 pm. CHA
DAUGHTERS OF BILITIS (women only): Thur 8 pm. DOB 475-9870
GAY ACTIVISTS ALLIANCE: Thur 8 pm. GAA Firehouse 260-1370
GAY ACTIVISTS ALLIANCE OF LONG ISLAND: 2nd & 4th Mondays New Democratic Coalition, 334 Eagle Ave., West Hempstead, L.I. 516 - 485-0101
GAY YOUTH (under 21): Sun 4 pm. CHA 982-9874
LATIN GAY REVOLUTION: 989-2183
MATTACHINE SOCIETY: Legal Aid Clinic, Tue 7 pm. 243 West End Ave 799-0916
MATTACHINE ACTION CORPS: 799-0916
RADICALESBIANS (women only): Wed 8 pm, DOB 674-9687
STAR (Street Transvestites Action Revolutionaries): Thur 6 pm. 213 E. 2nd St. 2A or 3A. 475-9687
THIRD WORLD GAY WOMEN & MEN: Harlem YMCA, 361 W. 125th St. 533-5697 (after 5 pm)
THIRD WORLD GAY REVOLUTION: 777-0618
WEST SIDE DISCUSSION GROUP: Wed 8 pm. CHA 675-0143

CENTERS
CHA-Church of the Holy Apostles, 28th St. & 9th Ave.
DOB Center, 141 Prince St. (W. B'way): Meetings, dances, feminist workshop. 475-9870
GAA Firehouse, 99 Wooster St. (Prince): Meetings, dances, films, coffee house, workshops, etc. 260-1370
Gay Coffee House (People's Coffee Grounds), 210 W. 82nd St. (B'way & Amsterdam-basement). Sun 4 pm to 1 am.

subscriptions

Subscription rates are $2.50 for 12 issues including postage. Please complete requested information and return to NEWSLETTER, Gay Activists Alliance, PO Box 2 Village Station, N.Y.C. 10014

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(want to list your dance or special event? write gaa newsletter or phone wa 4-1333)